THE

Hindu Message

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from the Hindu Standpoint.

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:
AMBALA PUZHA.

By K. S. Ramaswami Sastri, B.A., B.L.,

From Dwaraka close by the northern seas
Where you, Lord Krishna, shone in ancient days,
What made you come with such abounding grace
To this sweet land of charity and peace?
Kissed by the sandal-fragrant southern breeze
On Jumna's banks amidst your sportive ways
You heard our call and with your charming pace
You came with your flute's heavenly melodies.
We have for Thee kept sweet and holy rice
Well boiled in milk from thy beloved kine
We see Thy *Leela* in Thy slipping Zone,
Thou art the Truth amidst life's empty lies
O we are gladly Thine, for ever Thine;
Make this bright South Thy temple and Thy Throne.

Great Thoughts.

Of all the arts beneath the heaven
That man has found or God has given,
None draws the soul so sweet away
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

The pure in heart, who fear to sin,
The good, kindly in word and deed—
These are the beings in the world
Whose nature should be called divine.

Patience in calamity; mercy in greatness; fortitude in adversity; these are the self-attained perfections of great souls.

A feverish display of over-zeal,
At the first outset, is an obstacle
To all success; water, however cold
Will penetrate the ground by slow degrees.

Labour like a man, and be ready in doing kindnesses. He is a good-for-nothing fellow who eateth by the toil of another's hand.

The enemies which rise within the body, hard to be overcome—thy evil passions—should manfully be fought: he who conquers these is equal to the conquerors of worlds.

Events of the Week

The admission of Ireland to the League of Nations, says the "Pioneer," has added yet another to the many languages spoken in that polyglot organisation. Mr. Cosgrave appears to have been at some pains to impress upon the Committee the ethnical severance of his country from England when he returned thanks for her election, in what is described as Gaelic but is presumably Erse. The Irish President, however, has not the reputation of possessing any very profound knowledge of what he would no doubt describe as his native language. This appears to be borne out by the fact that he lapsed into English in the latter part of his speech, a proceeding which was doubtless appreciated in view of the part that his Erse entailed a translation into English and French, the official languages of the League of Nations.

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As these lines appear in print, the Special Congress will have begun its sittings at Delhi. That it meets under an unprecedented set of circumstances will be granted. The real need of the hour is firstly unity within all the progressive forces in the country. This achieved, it will be the business of the Congress to tackle effectively the question of Hindu-Muslim unity. That unity, as recent events have conclusively shown, was never more than a paper unity. It was a unity which was dictated more by political expediency than by any lasting considerations of abiding national interest. Doubts may and have often been expressed at Mr. Gandhi's wisdom in tying a religious question to the already ponderous chain of difficulties Hindu-Muslim unity has to work against. The true point of approach is for the Moslems of India to be taught to look upon India as their motherland and to bid fair to Pan-Islamist dreams in so far as they would affect them as citizens of India. This is by far the most important problem that waits for a solution: all other questions are only subsidiary.

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In their manifesto to the electors, the Council of the National Liberal Federation of India claims to have got the Government of India bill passed into law substantially liberalised. The Press Act has been repealed, racial discrimination has been done away with, a Fiscal Commission with an Indian Chairman was constituted, a policy of the development of technical education and the grant of state aid to industries has been inaugurated, retrenchment committees were appointed—and all these testify to the considerable measure of success, that has attended the efforts of the party. The party also places before the country a varied programme to be attained by a "vigorous constitutional agitation."

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The elections are being held for the second time, and it would be interesting to see how far the claims of our Liberal compatriots are justified or how far we have advanced in this year 1923 from our position in the year 1920 for the working of the Reforms by the Liberals. At the outset, it is well to remember that but 2 per cent of the population of India are represented in the Legislatures and of these two, but one has cared to exercise his franchise. Doubtless tons of questions have been put and information elicited and several laws have been passed. But surely the test of responsible Government lies in this: the measure to which the will of the electorate is respected and allowed to exercise itself in the administration. Let us see, if we are to judge Liberal claims fairly, how far the will of the electorate has been respected.

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We do not grudge the claim that certain repressive measures, denounced in the past, have been repealed by these "representative" institutions. But has there been any effective or appreciable curtailment of the extraordinary powers of the executive? Do not the statute books still groan under the weight of many repressive measures and has there not been a grotesque perversion of ordinary law and its processes? Has not the effect of this been a serious menace to the rights of association and of freedom of thought and speech? Was not the happy occasion of the Prince's visit signalised by throwing thousands into the prisons, and have not more than a thousand people thrown into prison at Nagpur in a few months on a most flimsy issue? Has not the cumulative effect of all this been that during the last three years, more people have been imprisoned for their opinions than during the whole course of British rule in the land? Do our Liberal friends deny that the bureaucracy never yielded except on the ground and in the manner they chose? Whenever it has been a question of the will of the governing race against that of the governed, has there been a single instance in which the latter has had its way? Yet for all the venom bespattered on him, the lordly bureaucrat finds ample compensation in huge salaries which are a first charge on the State's resources and which are met by increased taxation, the huge machinery being run by depleting the essential departments. And the worst of it is that the democratic machinery has brought with it all that is bad in it; to take one instance only the raucous voice of communal jealousy is heard all over the land, more particularly the Punjaub, Bihar and our own unhappy province.

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Says the Liberal, it is the "extremist agitation and methods" that "furnished the occasion or gave excuse for the original enactment of repressive laws; to them must be attributed at least in part the continued existence of some of them in the statute book." The slobbering, half-apologetic tone in this sentence will not escape the reader's attention. And "It is undoubted that their (the Liberals') achievement would have been greater if a section of our countrymen had not withheld their co-operation from the Legislatures and pursued a propaganda which materially increased the difficulties and has proved an admitted failure." And it is again, the same "section of our countrymen" that are responsible for a "regrettable change of spirit and temper in the Government here and in England." All which indicate what babies in politics our wise Liberal fathers are. The mysterious factors that combine in originating repressive measures in this land of wonders may be seen in Lord Morley's *Recollections*. As to the measure of success, attending the three years' "Reformed" rule, it is easily guaged by the fact that during this period the best and the noblest men—without an exception—of each province—of each district even—in India have been to or are in Jail for their opinions. Let the Liberals chew this and the electorate remember this.

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In the course of his speech at the prize distribution meeting of the Lawrence Memorial school, Coonoor, H. E. the Governor of Madras said:—"I want to ask you in the first place to remember one thing very particularly, for many of you may find your life's work in India or some eastern part of the Empire, that it is not the colour of man that makes man, but it is the character that is inside a man, whatever his colour, that counts. I wish to emphasise this, for after many years' experience in this country as head of the administration I can say with some confidence that if all my fellow-countrymen had realised this in past years and had been less intolerant on the colour question, many of the troubles and difficulties which have assailed the administrators, would never have arisen at all." How very true.

The Hindu Message

Kenya and After.

The last few weeks have seen some very important and interesting documents published which reveal in all their nakedness the full details of the ignominous surrender of the India and the Colonial offices to the truculent sabre-rattling of a handful of Whites in Kenya and reveal also the depth of despair in the hearts of our disillusioned moderate countrymen *pace* Sir P. S. Sivaswami Iyer and his wonderful nephew. Following closely upon the publication of the White Paper, with the Government of India's resolution thereon we have had the joint statement of their work in England of the deputation which was headed by the Right Honourable V. S. Srinivasa Sastri. Besides these, Mr. C. F. Andrews, that devoted friend of Indians abroad. has also published a very powerful indictment of the part particularly played by the Government of India and the India office in this affair, which does not redound to their credit or sincerity in espousing the cause which has been professedly at any rate near to their heart. Mr. Sastri's impassioned declaration, after the scales had so suddenly fallen off his eyes, which we reprinted in these pages last week, deserves hearty recognition. Disabled as he has been by a temporary stroke of ill-health, we hope and believe that he would have now at least measured the extent of the evil he has so readily in the past lent himself to in his mellifluous periods singing the glories of an Empire that, whether the *motif* come from Downing Street or from a distant colony, is unanimous in assigning to the Indian a position of helotry in the Empire. The historical part of the White paper, as well as the full text of the statement issued by the Indian delegation, go clearly to demonstrate how throughout the entire affair, His Majesty's Government have yielded to the threats held out by the white colonials and how the India office and the Government of India have most callously betrayed the Indian people. The final abandonment of the Wood Winterton agreement, while it does not add any force to our argument, is only an illustration of the predetermined will of our British masters.

The reader, however, will excuse us if we do not proceed to discuss anew this question. True, the decision has done this good that it has thrown Mr. Sastri and some members of his party into the vortex of a great wordy battle. Some months ago, we laid down certain broad principles governing the discussion. We now restate what we then so clearly affirmed that, so long as India's status is what it is, so long as we are mere hewers of wood and drawers of water for an alien bureaucray in our own land, so long as the selfsame grievances in regard to Kenya exist in our land, only in other hues and shapes, so long as one set of Indians can be found to help tie the entrails of another set, so long as neither unity in methods nor acceptance of principles is achieved in this country—the struggle in Kenya can only be a side show and will only serve to divert our attention and energies from the paramonnt necessities of our political actualities. We believe, and after Sir P. S. Sivaswami Iyer's statement in the "Times of India" and Mr. C. Y. Chintamani's colourless statement at the Gokhale Hall, we have no hesitation in affirming, that to the liberal party in this country, with the prospect of facing an election, the Kenya question has only come in as a handy instrument. It has given them an opportunity to say what the critics of the administration have been saying for the last few years. What the nationalist thinks to day, the liberals think the day after tomorrow and the Liberal party now feels that the only remedy is immediate grant of Self-Government and many of their extremely oleagenous politicians have given expression to sentiments, which a few years ago divided the Congress into two irreconcilable parties and created a split in the ranks of nationalism. The party that breaking away from the ranks of active workers, fattening on the emoluments of office, rolled away in Rolls Royce in the manner and talking in the accents of the self-satisfied "newly-rich," has now discovered that 'hard words never broke an Empire' and that some form of effective action is necessary to bend a Government that refuses to acknowledge any right but the right of force in determining an issue which was declared to be the acid test of the Empire.

We wonder if remorse that a party of gentlemen has been so unceremoniously treated as naught has any place in this beating of Liberal breasts.

Let us, more particularly our Liberal compatriots, clear our minds of all cant. In reality, Kenya is not, never was, the acid test of the Empire, a thousand Imperial assets and their satellites notwithstanding. The enormous interrogation that faces the Indian people to day hangs in India; in fact it has been there ever since the British came to India and passed beyond the era of being mere commercial adventurers. Frantic protests are being made as regards the rights and privileges of the Indians in Kenya. But, are these not the very grievances in India, for the redress of which Indians have, on the whole, with the practical unanimity shouted themselves hoarse? As a contemporary with ill-concealed rage and chagrin at the opportunist language of our wise elders, pertinently asks: did not Indians settle in India long before the British; is not Indian labour responsible for the removal of primeaval forests in India; did not Indian troops conquer India in the eighteenth century; is not the whole capital invested in Indian factories and farms Indian; and yet does India belong to the Indians? Is it the will of the Indians or the will of a superior foreign oligarchy that guides the destiny of India? Then why go to Kenya for the acid test, for the opportunity to vindicate national honour. To every seeing eye, provided the heart of him who sees be in the right place, turn whithersoever it will, the acid test is being furnished every day of our lives in the country we pride ourselves as our own holy land. It is ridiculous for a people who do not possess equality of status within their own country to cry for equality without. It is no wonder that, with inequality so patent in India, with our being branded inferior in our own land, the Whites refuse to recognise our compatriots in Kenya as their equals.

Neither Mr. Sastri nor that wise ex-minister, Mr. Chintamani, can hide these hard facts. Alone among the great group of gentlemen which, for want of a better name, goes under the style of the Liberal Party, Mr. Sastri has grasped the full significance of this latest blow at our race. Other Liberals speak; but it is after the manner of their kind in furtive sheepishness, with a desire to have "the palm without the dust." The crying need of the hour therefore is unity within the national ranks, the burying of all our private hatchets, the making up of our many internecine quarrels. The Liberals, on whose leader disillusionment has come and come not too early, have thus a great duty. If they should seek to utilise this unprecedented spirit in the country for the mere purpose of vote catching, they would be branded worse than him who in the dawn of Christian history sold his master for thirty pieces of silver. When all eyes have been opened by a remorseless Providence, it is time to cry a halt to our private quarrels and fuse all our energies into one to reach the goal—Self-Government.

Reviews.

The New Japan By James H. Cousins. Messrs. Ganesh & Co, Madras. Rs. 4.

Mr. Cousins has been so well known to us as a man of great literary merit that when I opened his latest book, "The New Japan" I did so with the entire confidence of spending a couple of hours with great profit and entertainment and every one reading the book may find for himself that my confidence has not been misplaced. Mr. Cousin's quick and discriminating powers of observation and his enviable knack of winning acquaintances have enabled him in spite of his short stay to crowd the book with facts which other less gifted people would have taken years to observe. It is not the usual derisive mocking sort of book we generally get from western travellers. Mr. Cousins has great understanding and sympathy. This sympathetic spirit does not however prevent him from being quite frank where necessary. Of Japanese tea, for example, he says, "it had the flavour of nothing, save my twenty years' vegetarian memory of red herring." Again he says: "The Japanese genius can keep its head on a razor's edge over a Volcano and lose it when two and two have to be summed up quickly in a street crisis. About the professors, Japanese and foreign, who were his colleagues and about his own Japanese students Mr. Cousins is quite frank. The book is full of Mr. Cousins' native Irish wit besides a great number of humorous English as spoken by the Japanese. Mr. Cousins' views of Japanese art and literature reveal his rare qualities of discrimination and taste as also his great insight into the psychology of things. Nothing could be truer for instance, "She (Japan) does not seek variety in *form* but *within* form. She may build her houses to a scheduled number of mats for certain rooms... but each reed-mat will have an individual touch and tint of nature and each unpolished board in the ceiling will be different from one another and from every other board between Sakhalin and Formosa, even as were the eye-alluring boards of mine." So "Japan is superficially monotonous only to those who look superficially on Japan." The Chapter on "Japanese painting and painters" is interesting for its estimate of the two schools of painting, in Japan today. The pictures of the Japanese section "stood as delightful variations of a threadbare theme" while those of the modern or western school "had not only cast away Japanese formalism but also Japan's peculiar gift of beautiful feeling and craftsmanship." Mr. Taikwan the foremost Japanese painter of the present day frankly confessed to Mr. Cousins "We do not invent or think; We take pleasure in going over and over the same subjects. Our art is all in its technique. We look to India for ideas." Japanese poetry, art, music, drama or dance is extremely simple and suggestive. Tremen-

dous effects are achieved with the simplest means. The psychological and other reasons for this nature of the Japanese can be learnt fully only by reading Mr. Cousins' book but as an example of the kind of effect achieved the following may be quoted. "One performance of the Noh-dance stands out vividly for its simultaneous revelation to Eichheim and me, the supreme touch of the classical drama-to him musically, to me dramatically. We knew from a synopsis prepared by our host, Professor Togawa, that the closing action of one of the plays was a murder. When the victim ceremonially retired from the stage just as the climax was being approached, I thought something had gone wrong. But our host asked us to watch and listen carefully. The action proceeded as if the man was on the stage and by some strange magic of suggestion the physically absent person became vividly present in the imagination. When the final sword-thrust came, and the flute gave a single wheep like the cry of a doomed soul, and the drum a single stroke like a heart-beat I felt that no excursions and alarms of the Shakespearan tragedy had ever given me and Eichheim seemed to jump from his squat seat on the box floor of the little theatre. 'Can you beat that!' said Eichheim 'I have gone through the most tremendous working up of orchestral effects with brass and strings and wood wind and drums going like the very devil but nothing ever got me in the nerves like that!'

Mr. Cousins' intimate familiarity with Indian life and conditions has enabled him to make a comparative study of the two great oriental nations and those portions of the book where such a study is made ought to prove of very great value to us. Finally a word must be said about the illustrations of which there are a number in the text. Mr. Cousins has used with great judgment illustrations in the Japanese style which enhance the value of his book much and lend it a distinction from other travelogues. "In the rainy season" and "Paper Umbrellas" are two illustrations which I particularly like while of course there can be no question about some of the pictures by the Japanese masters which are reproduced. The splendid material, literary and pictorial, which the book contains leaves no doubt about its rapid sale and it will not be surprising if a new edition is demanded at an early date. *T. S. D.*

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture VII.

MELODY AND HARMONY.

1. Lord Sydenham, an Ex-Governor of Bombay, addressed the students of the Gandharva Mahavidyalya thus:—'In the direction of harmony, the West has gone much further than the East and is still moving. It is in the structure of its harmony that the Western music is more complex than the Eastern. This difference of musical taste, however it may have arisen, has an important result in the absence of concerted music in India. The co-operation of large numbers of voices or of instruments in producing a joint effect of powerfully reacting upon performers as well as audiences cannot find a place in the musical education of the Indian people. India cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble choruses of a Handel's Oratorio, by the symphonies of the great European masters and even by the choral singing of a regiment on the march or of a gathering of Welsh holiday-makers. I confess to my mind this seems to be a *want* in the music of India.'

2. The late lamented Sir. T. Muthuswamier, High Court Judge of Madras, diluted the Lord's one-sidedly strong opinion in his own characteristic way:—"By *mutual contact*, both systems *may* gain from a scientific point of view. Tartini loved harmony; Rousseau loved melody; while Burney wavered between the two. In this doubtful condition, to which of these two—Melody and Harmony—should India give palm?

3. But what is meant by 'Melody' and 'Harmony'? That we must first understand. The vital point of difference between the two lies in whether the notes in a given octave are produced *successively* or *simultaneously*. In the former case, you have '*Melody*': while, in the latter, you have '*harmony*'. Touch, for instance, *Sa—Pa—Sa sucessively* and you get *melody*; and touch the same '*Sa—Pa—Sa*' *simultaneously* and you get *harmony*. Melody can be produced by one voice, while harmony can be produced only by two or more voices. Melody encourages *individualistic* music and asserts the superiority of voice over instruments: while harmony leads to *concerted* music and drowns the voice in the ocean of instruments.

4. Mr. Krishna Row gives us two happy illustrations to bring home, even into the minds of children, the real difference between melody and harmony. "When a feeling agitates a person, it exhibits itself by means of a continued voice, which is only a flow of a single sound varying in pitch here and there. On analysis it will be found to resemble a chain of single notes, which succeed one another. It is impossible that at the same time two notes can sound together; for, in melody which expresses the feeling of the heart, single sounds succeed one another. But when a person stands on the shores of a mighty ocean, a feeling of grandeur enters into his heart. The waves beat against the shore in rapid succession; various birds hover over it here and there with their sweet sounds; the hissing of the wind and the bustle of the people add a charm to the scene. What kind of music can express the feeling thus aroused? It is only the 'harmony' of the West. One instrument expresses the splashing of the waves; another represents the hissing of the wind; a third represents the cries of the birds; and a fourth expresses the sounds of human voices. All these sounds, though each varies in intensity in its own course proceed simultaneously and constitute music, which is termed Harmony in the West."*

5. Let us now turn to what others have said about the matter. "Indian Music," observed Mr. T. A. Ramakrishnier, an ex-Sub Judge, "is like the Pacific Ocean, passive, calm and serene; while the European music is, like the Atlantic Ocean, stormy, aggressive and boisterous."§ It is true that the Panama Canal has connected both the oceans. But has it changed the nature of the two waters? Again, "Indian music," observed Tagore, is like the night pure, deep and tender; while the European music is like the day a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. They both stir us; yet the two are contrary in spirit. But that cannot be helped. At the root, nature itself is divided into day and night, unity and variety, finite and infinite. We Indians live in the realm of night and we are overpowered by the sense of the One and Infinite. Our music darws the listener away beyond the limits of everyday human joys and

* Cf. H. B. Krishna Row's *Psychology of Music* pp. 41—42.

§ I noted this point in one of the issues of *the Hindu.*

sorrows and takes us to that lonely region of the soul which lies beyond the phenomenal universe, while European music leads us to a variegated dance through the endless rise and fall of human grief, and joy."

6. You will now be in a position to understand that an Indian mind is meditative, while a Europen mind is demonstrative; that the mind-impression affects an Indian, while the sense-impression affects a European; that melody comes from the mind-impression, while harmony comes from the sense-impression; that melody lets emotion *out*, while harmony lets emotion *in*; and that, finally, harmony causes emotion, while emotion causes melody.

7. Lord Sydenham regrets that harmony is still a want in India. But is not melody still a want in Europe? Why is he more anxious to thrust harmony into India than to take in melody into his country? This is however, by the way. Let us seriously consider whether we really want Harmony. Harmony in a sense we already have. I shall in this connection let Dr. S. N. Tagore speak for me. "Hindu music" he says, "is not devoid of harmony even in its limited sense and the first note, when sounded, ever blends readily with successive notes into a *harmonious* relation so as to create pleasure—" But the idea of Harmony in Europe is the practice of singing by different persons with different instruments, as soprano, alto, tenor, bass etc., sometimes mixed up with a thunder here and the warbling of birds there. Do we want that kind of Harmony? That's the question.

8. Mr. Fox Strangways has given out his opinion that from the point of language and climate, Indian music is bound to be melodic rather than harmonic, individual rather than concerted, vocal rather than instrumental and metrical rather than rhythmical. Mr. C. R. Srinivasa Iyengar B.A., a member of the Music Committee constituted by the Government of Madras wrote to me on 9-10-21: "You know that I agree with you on all points and only regret that those in power and wealth are too careless and indifferent to the excellences of our system and too partial towards the *dry, angular and curveless music of the West, with its pretended Harmony which is after all artificial.*" Mr. Krishna Row B.A., of Mysore confirmed Mr. Srinivasa Iyengar when he observed: "The element of harmony of the West is present in nature more where there is discord than concord. Absence of proper illustrations from Nature of the existence of harmony for the expression of internal emotion strengthens our view that it is only a work of *artificial* innovation." He then proceeded to explain why such an 'artificial' harmony became so popular in Europe: If we analyse what charm there is in cricket, chess, cards or the paper-chase we shall find how, even with materials which are by themselves totally void of any higher purpose, artifice can weave a web of imaginative pleasure and attract a host of admirers. When we see how fortunes are staked on the results of cricket matches and how intoxicated are players while engaged in cards, is there any wonder that harmony should find a large number of supporters?"

9. I, for one, would suggest that the Indian Musician may learn Harmony of the West as a matter of curiosity but ever keep it distinct from the Indian System in which it should never be ingrafted. I would further inform Lord Sydenham that he and others of his ilk "cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble" songs of Thiagaraja by the spirited Krithis of Dikshithar and even by the choral singing of Gopalakrishna Bharathi's Puliars—all being fortunately untainted by the most artificial and "pretended" Harmony.

Miscellaneous

Notes and Notions.

The comparative weight of man's influence and woman's influence is a perennial topic. A curious phase of the controversy is that each sex thinks itself strongest where it is weakest, and weakest where it is strongest. In reality man's influence is general, woman's concrete; men have more influence over women as a sex than women have over men, but the individual woman has more influence over the individual man than vice versa. Men have moulded women as a sex; they have stamped their desires and tastes on women. The whole life of women, in the aggregate, is set to the tune of man's approval. For his sake, they suffer torture in the cultivation of beauty, they suppress their opinions and guard their conversations. It is the exceptional woman who says what she means in the presence of men; the multitude say what they think men wish them to say. Women exert no such influence over men in the aggregate.

* * *

Are the Presidents of the United States overworked, asks a contemporary. The deaths of the Presidents point to premature weariness. It is being noted that both Cleveland and Roosevelt after their first term of office plainly showed the effect of the intolerable strain of the presidential duties; yet since their days these duties have increased threefold. A Committee is already at work drafting a scheme for relieving the new President of the burdens imposed on the head of a nation of 110,000,000. They have submitted a scheme to Mr. Coolidge who recently declared that Presidents, if they are to live, must, while burning the midnight oil, find protection from the searchlight of public functions. The idea is simple. It is to establish an executive secretariat with authority to sign appointments and attend to the multitudinous routine details.

* * *

At the Annual Conference of the Labour Party, held in the Queen's Hall, London, Mr. Arthur Henderson, M.P., the Secretary of the Party, made a statement as to the present position of the *Daily Herald*, the Official Labour newspaper. He said that since the reduction of its price from two-pence to a penny the circulation had risen steadily. In September 1922, the circulation was 138,000; in April 1923, it was 278,000; on May 1st 1923, when the paper was enlarged to twelve pages, 351,400 copies were printed; since then the circulation had fluctuated considerably, and on June 25th last it was 285,000. Before May 1st 1923, the weekly loss on the paper had been from £ 1400 to £1500; after the enlargement the weekly loss had increased to £ 2,800. Since September, 1922, the Labour Party and the General Council of the Trade Union Congress had between them subscribed £82,300 to keep the paper going. Mr. Henderson went on to say that the one hope of saving the "Herald" was increased circulation. In order to pay its way it must have a circulation of half a million. If all the millions of trade unionists could not provide this circulation, the paper must die. Insurance schemes had been considered and found wanting—the annual cost of premiums alone was between £ 40,000 and £50,000.

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The *Times* correspondent, speaking of the Prime Minister's manner in the House, notes that when he delivers a pronouncement of importance Mr. Baldwin speaks slowly. He weighs every word. It might almost appear that his task weighs heavily upon him. That does not prevent him occasionally indulging in happy imagery or bringing a shaft of wit to illumine and to illustrate. Brilliance is the last thing one would associate with the utterances of the Prime Minister. There is no suggestion of *tour de force*. One feels, however, that one is being presented with a glimpse of the working of a well-balanced mind, and one cannot but admire the orderly presentation of a problem and the examination of its varied ramifications. One feels that, at any rate here is no second class brain. The times are grave, but, I think the House as a whole has come to admire and trust this cool, calm and determined man, who follows the

right path according to his judgment regardless of whether it pleases foe or friend. Mr. Baldwin has personality, and the way in which it has impressed itself, not only upon Parliament but upon the country, is one of the romances of history.

* * *

Says a writer in the "Newspaper World":—The simultaneous folding and stitching of web-printed publications owes its origin to the late Sir George Newnes. At the outset *Tit-Bits* was printed on two Hoe double-supplement presses and the insetted leaves were secured by a film of paste previously deposited on the web in its passage through the machine, as is still done with newspapers whose page-total is not a multiple of four. Sometimes, in the case of *Tit Bits*, the paste splashed a little; leaves got stuck together; and readers complained. Sir George (then Mr.) Newnes could not stand this and told Messrs Hoe that they must find a remedy. The result was the familiar wire-stitch which is inserted and clamped in each machine section at the incredible speed of twenty four thousand stitches per hour.

The Hindu Religious Endowments Bill.

An orthodox Hindu Deputation was received by H. E. the Viceroy at the Viceregal Lodge at 5-30 P.M. on the 23rd July and the following gentlemen formed the Deputation. H. H. Maharajadhiraj Sri Ramesvarasing Bahadur G. C. I. E. Maharaja of Dharbanga, Rao Bahadur T. Rengachariar B.A. B.L., M.L.A., Rajasabhabhushana Vidyabhushana Karpur Srinivasa Rao, B.S.C., L.C.E. President of Sri Madwa Siddhantonnahini Sabha, Mr. Hosakoppa Krishna Rao M.L.C. of Mysore, Rao Bahadur C. S. Subrahamanyam B.A. B.L., M.L.A., Mr. U. C. Krishna Bhat B.A. B.L., of Mangalore; Mr. T. Ganapathi Ramaier B.A. B.L., of Tinnevelly, Mr. M. S. Sesha-Iyengar B.A., of Madura, Mr. S. D. Krishnaiengar B.A. B.L., of Madura, Mr. A. N. Subrahmanyaier of Tiruvadudorai, Sri-la-sri Rathnasabapathy Thambiran avergal of Sri Dharmapuram Adhinam, Mr. Jagadisvaraier of Mayavaram, Mr. M. Srinivasachar B.A. B.L., of Madras, Mr. E. Kumaraswamiah B.A.B.L. of Madras, Mr. Pejavar Narainachar of Udipi, Mr. V. S. Sanjiva Rao of Bangalore, Mr. Shankar Rao and Mr. Akhiraj Chikkaram Ballal of Padubidri and Mr. S. Ramaswamiengar B.A. B.L., M.L.A., of Madura.

H. E. the Viceroy was present with his Private Secretary Sir Geoffrey-de-Montmorency K.C.V.O., C.I.E. C.B.E., an A.D.C. and Mr. L. Graham I.C.S. Legislative Secretary.

Mr. Rangachariar acted as chief spokesman and six others also submitted their objections. The Viceroy after hearing the representations for an hour and a half, replied as under:—

I am sure you would not expect me to answer today all the observations made in the course of the addresses to me. I have listened to them with profound interest and to the arguments advanced—especially to the very careful and well-thought-out arguments of Mr. Rengachariar and of gentlemen who followed him who dealt with some points that had not been pressed by him. You will understand and, I am sure, appreciate there are perhaps one or two especially to whom I appeal—that it is only I hope on rare occasions that I as Governor-General should refuse to give assent to a Bill which has passed the Local Legislative Council and comes to me endorsed by the vote of a considerable majority in that Council and supported by the Local Government.

I am not yet in a position even to consider the views of the Local Government because the full case is not yet before me and I am not in a position to deal with it; but it has been a matter of great interest to me to hear and meet you today. Let me assure you that I do not undervalue the fact that you have come from a long distance to this mountainous resort in order that you might place your case before the King-Emperor's Representative: I have taken care that everything you have said should be duly recorded in a stenographic note so that I shall have the opportunity, with the assistance of my advisers, of considering every one of the arguments you have put before me. I have already mentioned the great principle on the one side. Reference has been made to another and—you may be sure—I shall not leave it our of consideration. The Governor General has heavy burdens to carry and has functions to discharge which at times place him in a position of great responsibility. Upon him is laid the duty of determining the action to be taken when I hope and indeed believe on the rarest of occasions the policy or the principle of a Bill passed by a Legislative Council brings it within the ambit of the special powers entrusted to him. The Governor General's duty is not, as you well know, merely to give effect to the views of the majority, a particular exception is in relation to Bills which contain provisions affecting religion or religious rites. And no doubt the reason is because the policy of the British Government and of the Government of India—as Mr. Rangachariar so well observed—is not to interefere with religion or with the religious rites of British Subjects in British India. It is not only to refrain from interference with them in their religion or religious rites, but to allow them full liberty to carry on their own religion in their own way according to their own belief. That is, I believe, one of the essential principles of British rule which has caused it to be regarded as a just and liberal administration.

I have to consider this Bill from that aspect and in the light of views you have placed before me today, supplementing the arguments already presented to me succinctly in the memorandum which I have studied. All that I will say to you today is that I recognise the obligations upon me and shall not shrink from them. I have to carry out my charge and to weigh the two great principles which I have stated to you. On the one hand there is the elected representatives in Council whose views are recorded in the Bill and are supported by the Provincial Government—as I assume they will be. On the other hand there is that fundamental principle of British Government in India which the British Parliament has taken care should be preserved—the freedom of religion from interference. You will remember—these are my final words—that the provisions of our constitution make it imperative, as it seems to me, upon the Governor-General to consider not only whether the Bill affects religion but how far it affects it and what its consequences may involve. I shall devote close attention to it and I can assure you that in this stage you will not have occasion to complain that its consideration, to use the colloquialism, was rushed through.

Mind and Body.

By Lord Riddell.

Dr. Cotton, Medical Director of the New Jersy State Hospital, has made a remarkable contribution to that long and much-debated subject—the relation of body and mind.

Aristotle expressed the opinion that the solution of this all-important question depended upon a wider and more accurate knowledge of human functions. For 2,300 years little progress was made in solving the enigma. Religious and philosophical conceptions held the field, and it is only during recent years that physiologists have attacked the problem of how thoughts are manufactured in the human laboratory. The prevailing idea was that body and mind were distinct entities. Mind was not regarded as a function of the individual as a whole.

The early Christians, for example, believed that insanity was caused by the presence of an evil spirit which had entered the body and had to be driven out by violent methods. Strange as it may seem in these enlightened days, traces of this weird belief dominated the treatment of the insane until the beginning of the nineteenth century, when Tuke, the English Quaker, and Pinel, a Frenchman, initiated a new order of scientific treatment, based on the theory that insanity is a disease. Before their time, physicians, when treating lunatics, prescribed so many lashes or other atrocities, in the same way as so many pills. The implications are obvious. Mind was mind, and body was body. If the patient was out of his mind, he had to be brought back by castigation and correction. No one imagined that mind and body were so intermingled that the illness of the former was due to some defect of the latter. Insanity was a disease of the spirit to be treated as such. Since Tuke and Pinel great progress has been made in the treatment of the insane, and Sir Frederick Mott and others have discovered that thought depends upon well-defined mechanical and chemical processes.

Now for Dr. Cotton and his little book, with its grim title, "The Defective Delinquent and Insane" (Oxford University Press). Dr. Cotton writes for medical men, but the book is easy reading for the laity. In short this is what he tells us :—

Several types of insanity are admittedly due to brain injuries caused by disease. These are visible on post-mortem examination. The causes of other types are more obscure, because the brain gives no indication. In 1876, however, Sir George Savage, an English doctor, suggested that these types were due, in many cases, to chronic poisoning of the patient's system. This line of inquiry was developed by Roger, a Frenchman, Sir Frederick Mott, Dr. Hunter, Henry S. Upson, and others. The result has been a revolution in the treatment of certain prevalent types of insanity.

The removal of septic teeth or tonsils, or cleansing affected intestinal organs, often turns a lunatic into a sane person. This treatment has been carried out most successfully on a large scale by Dr. Cotton, whose percentage of cures since its adoption has risen from 35 to 87 per cent. Most of the cures have proved permanent. Britain has not been behindhand, similar methods having been adopted at several of the great asylums, notably by Dr. Goodall at Cardiff and Dr. Graves at Birmingham. Unfortunately many asylums are not suitably equipped with the necessary laboratories and staff. A movement is on foot to remedy this defect, and it is obvious that by the consequent reduction in the number of patients who would otherwise be a charge on the ratepayer.

That is one reason why, in future, lunatic asylums are to be called "Mental Hospital." Instead of being places of detention only, they are to be regarded as curative establishments like other hospitals. There will, of course, continue to be a large number of incurable cases, but an impetus has been given to curative work, and a new field of effort opened for the mental specialist.

It is not my purpose to deal with the medical questions involved, although it is well that the public should be acquainted with these remarkable developments, which are of greater practical importance than the more widely advertised system of psychoanalysis, of which, as a curative process, Dr. Cotton, by the way, has a poor opinion. He believes that its use frequently diverts attention from underlying physical causes of mental disturbance. My object is to direct attention to the amazing and far-reaching results of these and similar discoveries. For instance, Mr. Brown becomes insane, suffering from the delusion that he is King Solomon. His septic teeth are removed, and he at once comes to earth as Mr. Brown. Mrs. Smith suffers from the delusion that she is the Queen of Sheba. Her septic tonsils are cut out, and she is transferred from the Orient to her former humble life. Therefore, what is mind ?

Sir Frederic Mott, Dr. Cotton, and other scientists hold that thought, like other functions, is the result of physiological processes which determine its quality and character. It is impossible to deny the force of the reasons which lead to this conclusion. On the other hand, the generality of mankind still cling to the traditional theory, illogical though it may be in the light of modern discoveries, that mind is a separate and mystical entity. Perhaps the progress of science may throw still more light upon the problem. For example, the important part played by the ductless or endocrine glands in the work of the brain is a new discovery, and their functions in this respect are still imperfectly understood. Indeed, thirty years ago little was known of these organs, which dominate the whole body. Meanwhile we may ponder over the curious fact that although Aristotle showed the way 2,300 years ago, it is only recently that definite knowledge regarding the working of the mind has been forthcoming. Those who take a gloomy view of the progress of mankind may solace themselves with the thought that more great discoveries have been made in every branch of science during the past two hundred years than during the previous two thousand.

John o' London's Weekly.

Retaliation.

In the evolution of ethical ideas non-resistance to evil is a later and higher stage than abstention from retaliation. The readiness with which Non-Co-operators all over the country have accepted retaliation as the best means of meeting the latest injustice of the Kenya decision, must strike the moralist as a rapid descent from the ideals of non-co-operation set by Mahatma Gandhi. So it is. The fact is, Mahatma Gandhi's teaching was a hard one for the average man to understand, and with every month that elapsed since his incarceration, it became more difficult for the bulk of his followers to keep up their induced faith in the efficacy of non-resistance. When the Kenya decision came, and when even Liberal leaders who had done their best to deserve the name of Moderates by their language, began to find that some immoderation was necessary to give vent to their feelings, Non-Co-operators gave up any pretence of non-resistance and frankly espoused retaliation. The Congress had rejected the boycott of British goods as savouring of race prejudice and retaliation, at the instance of Mahatma Gandhi, and there is no doubt that if he were a free man to-day it would encounter strong opposition from him, though it is doubtful if even his influence will suffice to stop it in view of the tremendous feeling aroused by the contemptuous ignoring of Indian rights of citizenship in the Kenya settlement. You do not advance the cause of morality in politics by imprisoning the moral reformer whom you forced into politics by your own excesses. We should not be surprised if, on the pressure of Lancashire, Government are obliged to release Mahatma Gandhi as the surest means of check-mating the growing movement to boycott British goods. If they have any idea of releasing him, they will do well to release him in time to attend the Special Delhi Congress as, once that body formally adopts the boycott, even Mr. Gandhi may not find it easy to make it resile from it. If the boycott of British goods would really operate as retaliation—that it is conceived as such by many who advocate it, is beside the point—we should find great diffiulty in acceding to it. What is retalia-

tion? Retaliation means that one party inflicts, suffering or loss on another party as a return for some loss or suffering inflicted by that other party upon him. In its simplest form it was defined by the ancient Hebrews as an eye for an eye and a tooth for a tooth. Is the boycott of British goods an act of retaliation in this or any similar sense? What is the injury which the British Government have inflicted upon India? It is, confining ourselves to the Kenya decision for the present, that they have declared that our countrymen in Kenya are not worthy to rank as citizens with men with white skins. This is a greater injury to us in India than it may in actual practice prove to be to Indians in Kenya. It means that, despite repeated assurances and pledges, India is not and can never be an equal partner in the British Commonwealth. For a less reason the British went to war with the Boers. It cannot be denied, and even the *Times of India* does not deny it, that a great wrong has been done to India. If we wanted to retaliate on Britain for this wrong, we can do so only by treating Englishmen in India as an inferior race. What is it that is actually proposed? In effect, it comes to this: that our British fellow-subjects should no longer be put to the trouble and drudgery of spinning and weaving and toiling and moiling for us, but that we should do all this ourselves. We are not indulging in irony—the occasion is too serious for any figure of speech. Our dependant position, politically and economically, is due to our neglecting to do our drudgery and leaving others to do it. We want to remedy it by taking upon ourselves the supply of our necessities of life. It is the burden of having to supply us with cloth and other articles, that prevents Great Britain from developing a policy towards India in keeping with her high traditions.

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